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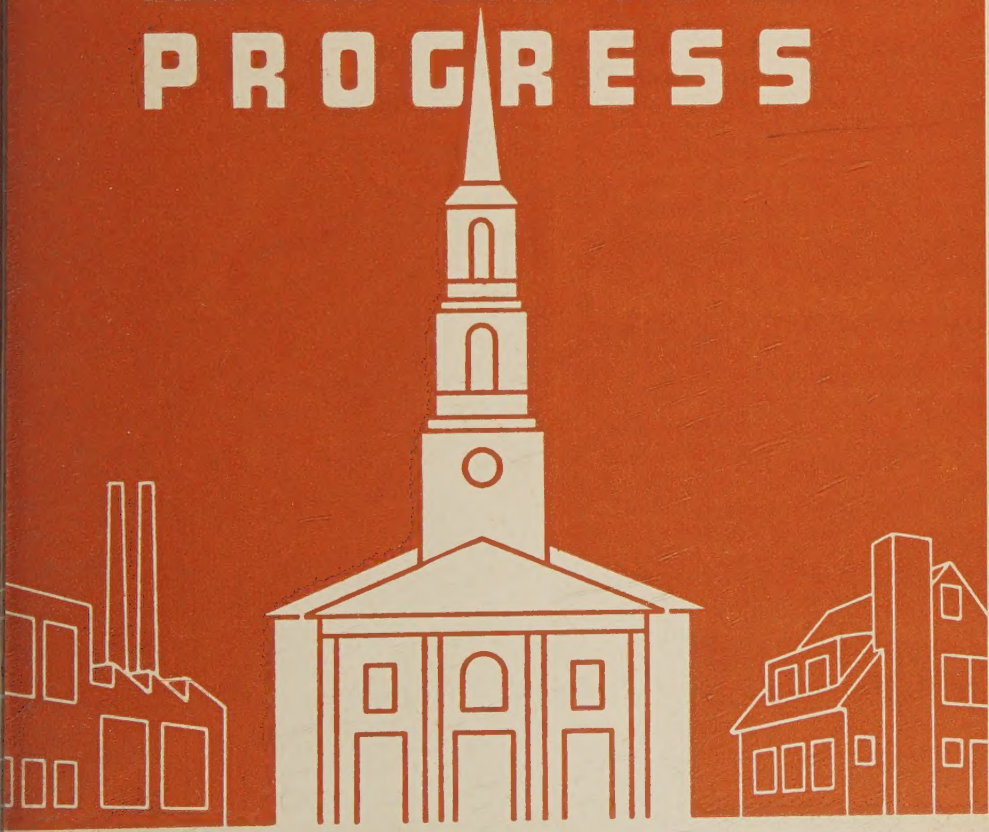

he World You Want—Or Do You?

udas Iscariot: An Easter Drama

he Story of "The Sub"

MARCH 1944

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Social Progress

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SOCIAL PROGRESS

VOL. XXXIV MARCH, 1944 No. 7

*The World You Want — Or Do You?**

By Stephan H. Fritchman

I'M SICK of fancy advertisements telling everybody that I, as a member of the armed services, don't want any improvements in America! Since when has my country been afraid to grow?"

The fellow speaking was a young Marine lieutenant, an ex-newspaperman, with whom I was having dinner in New York a few hours before he left for active duty in the Pacific area. He had been reading some ads in popular American magazines—five-color jobs, full-page layouts, very impressive.

"Too many of us guys," the Marine went on, "have seen houses on our own street that should have been ditched long ago. I'm fighting for a lot of things—freedom, democracy, my family—but also for some fresh, new houses instead of some crates built by a phony contractor in 1906. If getting those houses built means tethering a few boys down to twenty-five thousand a year, it's O.K. with me."

"Why," I asked, "are you so burned up about the ads? Who cares?"

"I care," he replied with vigor. "You'd be surprised how many people think the writers of such ads know how we're thinking. Besides, those ads are so self-righteous; they spread on the idealism too thick. One of them even started with 'Onward, Christian Soldiers' being taught to a bunch of nice kids in a schoolroom. I'm no saint, but I have enough Christianity in my bones to resent a good hymn being used to sell the American people—and us soldiers—the idea that we as a people are afraid of change. My religion stands for change, lots of it, where it's needed. *Now.*"

* From *The Link*, Service Men's Christian League, Vol. 2, No. 1. Reprinted with permission.

That night in the shadow of the Grand Central Station, I felt my friend had commissioned all of us at home with some pretty rugged assignments. After he had gone I made some notes on what he said. One of them went something like this: "My Bible wasn't different from anyone else's, and it gave me a religion of people who wanted to get up and go places, to fix what was wrong in the setup around them, and to get men and women to have a little faith that God doesn't expect them simply to hang on with their teeth.

In all our discussion there was no debate about the importance of personal religion—the kind that gives a fellow a compass to use in every situation, a faith that produces integrity and moral responsibility. We took that for granted. But we also agreed that religion is always more than personal. It has always, since Cain and Abel, said we are members of society. "My Christianity," said my friend, "has taught me that the answer is always 'yes' to the question, 'Am I my brother's keeper?' " And in a world that can be circled in sixty hours by a plane, the word "brother" has grown a lot.

I meet merchant seamen who have made friends with Russians in Murmansk, with stevedores in Liverpool, with Spaniards in the Caribbean. The Ten Commandments, the Sermon on the Mount, and the Beatitudes have a new climate in which to operate today—and only with some honest change do they stand a chance that we all want them to have.

Talking with this Marine, I had the feeling that he had hold of something mighty important. My conversation left me thinking pretty hard, and I jotted down three things that seemed pretty certain, to see if they made sense.

1. Christianity has its biggest job to do today in showing how science, industrial production, and democratic government, working as partners, can fulfill the dreams of mankind about equality, justice, and freedom.

2. Christianity believes that you and I and our neighbor are all children of God. Therefore, no problem of building a co-operative world is insoluble. The people can find answers. A world of friendly people can be built now.

3. Christianity is no purely private affair. It does reach down inside a man's soul like nothing else, but it never stops there. Like Nehemiah, we all want to shout, "Let us rise up and build"—build a world with no masters and no slaves, with no superior race theories and no black poverty and deadly ignorance to stop our march to freedom. Building a free world is no easy task. But nothing in the Prophets, the Gospels, or the Epistles promises an easy road to the Kingdom. My friend in the Marines turned a lot of furrows in my mind. I'm still thinking it over.

Moscow and Cairo

An Appraisal

We present here an evaluation of the historical statements made at Moscow and Cairo, the first by John Foster Dulles, Chairman of the Federal Council's Commission on a Just and Durable Peace, and the second by Kenneth Scott Latourette, a member of the Commission and a well-known authority on the Far East.

The Moscow Declarations

The Moscow Declarations and the Senate's action in relation thereto mark an important step in realizing the "Six Pillars of Peace" that our Commission formulated last March.

I.

Our first and basic proposition was that there should be established "*the political framework for a continuing collaboration of the United Nations*" and that "*such collaboration should as quickly as possible be universal.*"

The Moscow Declaration pledges that "united action . . . will be continued for the organization and maintenance of peace and security" and recognizes "the necessity for establishing, at the earliest practicable date, a general international organization, based on the principle of the sovereign equality of all peace-loving states, and open to membership by all such states."

The phrase "peace-loving states" might, of course, cover an intent to postpone indefinitely membership by states that are now our enemies; or it may mean to defer such membership only until their peoples have installed governments genuinely disposed to co-operate with others for peace with justice. If the latter is intended, then the Moscow Declaration conforms in all substantial respects with our first and basic proposition (First Pillar).

Our Commission pointed out that "the degree of collaboration can properly be related to the degree of interdependence" and that "Europe particularly illustrates the need for regional collaboration." The Moscow Declarations recognize this by establishing a "European Advisory Commission" and by pointing out that the peoples of Austria and of neighboring states are faced by "similar problems" and suggesting that they should seek together "political and economic security."

II.

Our Second Pillar advocated "*bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.*"

This was not specifically dealt with by the Moscow Declarations.

However, Mr. Eden stated to Parliament (November 11, 1943) that these economic matters were discussed with recognition that, after security, they "constitute the most important field in which the lot of man can be improved" and that the three foreign ministers found themselves "in agreement on the program for handling these vast problems, on many of which the work already has begun." That reference is doubtless to the plans for an institution to stabilize currencies and to the now established United Nations Relief and Rehabilitation Administration.

III.

Our Third Pillar advocated permanent machinery "*to adapt the treaty structure of the world to changing underlying conditions.*"

This was not specifically dealt with by the Moscow Declarations. It would presumably be the ultimate responsibility of the "general international organization" that was proposed. By implication the Moscow decisions recognized that political order, if it is to promote peace, must be flexible. The European Advisory Commission that was established illustrates the kind of expert standing body that is needed to study and advise on the need for adapting, from time to time, the political order of Europe to changing underlying conditions. It was designed, Mr. Eden says, to enable us "to look ahead." If such a body is made a permanent part of the "general international organization," and if similar expert standing bodies are set up in relation to other areas, then good progress will have been made in creating machinery for detecting and curing future maladjustments before they develop consequences that menace the world.

IV.

Our Fourth Pillar contemplated international organization to promote the achievement of autonomy as the goal of colonial administration. On this topic the Moscow Declarations are silent, perhaps because the agenda seems to have been confined to matters relevant to Europe.

V.

Our Fifth Pillar contemplated the establishment of "*procedures for controlling military establishments everywhere.*"

The Moscow Declaration contemplates a "general agreement with respect to the regulation of armaments in the postwar period."

The difference between the two statements is principally the difference, if any, between "control" and "regulation." Our Commission used the word "control" as having two aspects: one negative, namely, to prevent military establishments "which have no valid reason for existence except to enable their possessors to be a law unto themselves"; the other positive, namely, "to bring such

military establishments as remain into the affirmative service of international order." "Regulate" seems more to emphasize the negative aspect of control, but this is not necessarily so, and it may be that the Moscow Declaration contemplates all that is envisaged by our Fifth Pillar.

VI.

Our Sixth Pillar provided that "*the peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.*" The Moscow Declarations do not proclaim any general bill of rights, but they do deal with the matter in relation to Italy. It is said that "freedom of speech, of religious worship, of political belief, of press, and of public meeting shall be restored in full measure to the Italian people." This assertion implies acceptance in principle of the right of individuals everywhere to religious and intellectual liberty and constitutes a concrete step to achieve that in practice.

Conclusion

We can properly characterize the Moscow Declarations as being a notable step toward realizing international order as envisaged by our "Six Pillars of Peace." They mark a great development from the Atlantic Charter, which proposed no international institutions and which contained no reference to religious and intellectual freedom. There still remain major omissions to which we have referred, notably the omission to deal with colonial or economic matters. There are ambiguities, as in such a phrase as "peace-loving nations." But the positive aspects of the Moscow Declarations are sound, rejecting as they do any attempt to base world order merely on the military alliance of a few. The Declarations do recognize a special interim responsibility on Great Britain, Russia, China, and the United States for "joint action on behalf of the community of nations." But, as was said in our "Long-range Peace Objectives" (September 18, 1941) "the end of the present war will find an overwhelming concentration of power in one or two nations. That power will be a reality the implications of which we cannot avoid. Our task will be to make it a beneficent reality. That requires that we use our power, not to perpetuate itself, but to create, support, and eventually give way to international institutions drawing their vitality from the whole family of nations."

That appears to be the spirit and objective of the Moscow Declarations, but they go only part of the way. Even then they are still words. To move from words into functioning institutions infused with the spirit of Christian fellowship remains a political and spiritual task of immense proportions.

JOHN FOSTER DULLES.

The Cairo Statement

The Cairo communique on plans and purposes with respect to Japan released by the American, Chinese, and British Governments is the first official announcement of the three powers that deals with postwar adjustments in the Far East. As such it is of major importance. One positive and admirable feature of great significance is the full recognition of China in the councils of the United Nations through participation on equal terms in the Cairo conference. The proposal to return to China territories wrested from it by Japan, particularly Manchuria, Formosa, and the Pescadores, is a measure required by justice, especially since the population of these areas is predominantly Chinese. Korean independence is overdue, although that status presents serious problems. There is justice also in refusing to permit Japan to remain in control of the islands seized in the last war and the mandated islands that it has used as bases for its military operations. Much the same reasons would demand its withdrawal from territories occupied during the present war.

Viewed, however, from the standpoint of a just and durable peace in the Far East, the communique is extremely disappointing. The third Guiding Principle approved by our Commission states that it is "contrary to the moral order that nations in their dealings with one another should be motivated by a spirit of revenge and retaliation. Such attitudes will lead, as they always have led, to renewed conflict." The disposition of territory proposed in the communique will require so drastic an adjustment in the economy of Japan as to threaten the livelihood of its people. Without some assurance that the powers are prepared to grant the Japanese people opportunity to make possible a legitimate livelihood, the implication is that a complete and permanent crippling of the Japanese nation is contemplated. We believe this attitude violates the basic moral principles of a just and durable peace. In failing to take cognizance of the economic situation in which Japan will be left by this reduction in its empire, the Cairo communique falls short of the position of the Atlantic Charter, which assures all states, "victors as well as vanquished, of access, on equal terms, to the trade and raw materials of the world which are needed for their economic prosperity."

The International Round Table, at Princeton, held last July at the instance of the Commission to Study the Bases of a Just and Durable Peace, in discussing peace terms for Japan, stated that the victorious powers "should shape their policy toward Japan so as to encourage the emergence within Japan of liberal and moderate elements disposed to co-operate in international arrangements of security." This is in line with the Guiding Principle of the

Commission that forbids a spirit of vengeance and retaliation. The failure in the communique to hold out any hope to the Japanese people seems to be a concession to the spirit of vengeance. Moreover, so far from encouraging moderate elements in Japan it will further solidify the masses of the people behind their military leaders and thus make certain a "serious and prolonged" struggle.

The tone of the communique suggests a spirit of self-righteousness which is scarcely compatible with the historical example set Japan by the United States and Great Britain or with the Commission's Second Guiding Principle that "all share in responsibility for the present evils. A mood of genuine penitence is therefore demanded of us—individuals and nations alike."

The communique is confined to stating the purposes of the three Allies toward Japan. Presumably because of this limited purpose it does not deal with such matters as (*a*) the possible restoration to China of Hong Kong, (*b*) the possible independence, even though at a remote date, of the territories in the East Indies and southeast Asia that have been occupied by the Japanese, (*c*) the future disposition of the Pacific islands that are to be "stripped" from Japan.

Due to such omissions the communique falls far short of stating the basic prerequisites for a just and durable peace in the Far East. Hong Kong is as Chinese historically and in population as Formosa and Manchuria. The Far East, equally with Europe, requires the operation of an international organization such as was proposed by the Moscow Declarations. There is particular occasion in that area for realization of the Commission's Fourth "Pillar of Peace" to the effect that "the peace must proclaim the goal of autonomy for subject peoples, and it must establish international organization to assure and supervise the realization of that end." The promises of Japan to some of the Far Eastern peoples who have been subjected to white supremacy will make it difficult for the United Nations to win their cooperation unless early assurances are given that the purpose of the Fourth "Pillar of Peace" will be realized. With respect to the future disposition of the Pacific islands that are to be "stripped" from Japan, it is to be hoped that the assurance of the three great powers that they "have no thought of territorial expansion" will be scrupulously followed in substance as well as in form.

It is ardently to be desired that the three Governments responsible for the communique will take early steps to speak about these matters and to allay fears that will increasingly be aroused if silence is prolonged.

KENNETH SCOTT LATOURETTE.

Judas Iscariot

A Chancel Drama for the Easter Season

By S. Franklin Mack *

TIME: The period of Jesus' ministry.
SETTING: *Judas' home in Jerusalem. Street entrance left, kitchen right. Rough table and two benches, right-center-back. Divan, street side. Serving table near kitchen door. (For costumes of the period, see Perry Pictures.)*
CHARACTERS: JUDAS, a strong character about thirty; JUSTINE, his serious young wife; his MOTHER, an older woman; three co-conspirators, patriots—BARTIMEUS, older, mature; MALTHUS, cynical; ESDRAS, young, short, pugnacious. A man who reads well should be NARRATOR, using a reading desk, down front, right.

Narrator: You've heard about Judas Iscariot, but perhaps you haven't thought of him as a patriot. The men in this play are Jewish patriots. They meet in Judas' home because he's a leader among them. The time seems ripe for an uprising against Rome, but there's no leader. This little group must find one.

EPISODE 1. Judas' home. Evening.

(*As the scene opens,* JUSTINE *is seated on the divan.* JUDAS *is at the table but not eating. He is in an excited, talkative mood.*)
Justine: Please finish your dinner. You've eaten almost nothing.
Judas (*seeming not to notice*): He may be the very man! I know what the others are going to say—that he isn't a member of any of our groups, and that he's a teacher and not a man of action. But I tell you the man is the most powerful personality I've ever met. And the crowds that follow him!

(*There are the familiar three short knocks at the door.* JUDAS *himself gets up to open it. It is* MALTHUS *and* ESDRAS, *who enter with an air of having something important they're trying to be nonchalant about. They start to give the usual salutation, "Peace be with you!" but* JUDAS *interrupts.*)
Judas: Come in! Come in! Where's Bartimeus? He's late!
Esdras: Say, what are you so excited about? Calm down. He'll be here any minute.
(*Before* JUDAS *can reply,* BARTIMEUS *knocks, and* MALTHUS *lets him in.*)
Bartimeus: Peace be with you.
All but Esdras: Peace.
Esdras (*breaking in*): Judas here has something on his mind. He could hardly wait for you to get here.
Bartimeus (*who seems to know what it is*): Oh, so you saw him, did you?
Malthus and Esdras: Saw whom?
Judas (*somewhat embarrassed*): You've probably heard of him. A young revolutionist from Nazareth named Jesus. I saw him . . .
Esdras (*interrupting*): *Revolutionist! Jesus* a revolutionist? From what *I* hear, he's as harmless as a dove. Spends all his time teaching.

* Director of Division of Young People's Work, The Presbyterian Board of Foreign Missions. This adaptation from his longer work has been made by the author, especially for SOCIAL PROGRESS. For information about the complete drama address the author, 156 Fifth Ave., New York.

Malthus: Is he that wild-eyed chap who's been preaching over around Jordan?

Judas: No, that's his cousin, John. As I started to say (*looking meaningfully at* ESDRAS), I took the trouble to meet this man Jesus personally, and I want to tell you he's *got* something!

Bartimeus: I've heard of him—who hasn't?—there are all kinds of wild tales flying around about the things he does—mostly stories of healing, as I remember. But he *is a teacher,* isn't he? What makes you think he's a revolutionist?

(*There is alternate sitting and standing and walking about in this scene.* JUDAS' *excitement is contagious and the voices tend to rise, with occasional dropping of voices as people remember they may be overheard.* JUSTINE, *meanwhile, has dejectedly cleared the table and left the room.*)

Judas: Well, for one thing, he talks our language. He's a working man, a carpenter by trade, from a poor family over in Nazareth. He has more of a real *program* for actually getting rid of corruption than anybody else *I've* ever heard; and that's probably why the Pharisees and the scribes and the rest are already hot on his trail for what they call "dangerous teaching." You ought to see the people that follow him around! I've never seen or heard anything like it.

Esdras: Like what?

Judas: Like the way people flock around him, the way they hang on everything he says, and the way they believe he can *do* absolutely *anything.* He's on the side of the common people if anybody ever was, and there's a look in his eye that says he means business.

Bartimeus (*patiently*): But I still don't see how he fits into *our* picture. After all, it's *action* we want, not just talk—however popular.

Malthus: *You're right!* And what's more, Esdras and I have uncovered the man of the hour! He's no teacher, and he isn't much of a speechmaker. But he's hard-boiled and he's tough and there isn't anything he wouldn't do to get even with the Romans. He's already accounted personally for four or five.

Judas: Meaning Marius?

Esdras (*belligerently*): Meaning Marius. We talked to a lot of people who know him, and we hunted *him* up finally and had a long talk with him. Malthus and I are *both* convinced that he's got what it takes.

Malthus: We asked him if he had any plans, and he said he had just one big plan: "*Each one kill one!*" Set a time when all over Palestine the members of the underground will strike, under cover of darkness. The Romans first, then the elders and the priests.

Esdras: He says that if we can get everybody to spill a little blood to start with there won't be any backing out later on.

Bartimeus: I've heard that long before this man Marius became known as a Zealot he had a reputation for getting into brawls and that he always ran around with the toughest kind of a crowd.

Esdras: Well, isn't that what we want? a man who knows how to be tough? To win freedom you *have* to get brutal! What could Jesus do to the Romans?

Judas (*hotly*): You have to have a leader who knows how to lead, not just some big blustering Goliath, all meanness and muscle and no brains!

Bartimeus (*arbitrating*): I think we'd better hold up any decision a little while longer. You men (*looking at* MALTHUS *and* ESDRAS) know Judas well enough by now to know that when he says a man's good, *he's good.* Let's find out some more about Jesus before we make up our minds. Marius will keep!

Malthus (*mollified*): All right—if you say so. No hard feelings!

Esdras: Let's not waste time, though!

Bartimeus: "FREEDOM TO ISRAEL!"

(*Ritual: as he speaks, strikes fist on table, thrusts it forward; others follow, the fists meeting, until the four are thrust tightly against each other. Scene ends.*)

Narrator: Judas is invited by Jesus to become one of his inner group and their treasurer. Judas is so impressed with Jesus that he quits his job and accepts. He hopes to work from the inside to persuade Jesus to become the leader of the revolt against Rome.

EPISODE 2. Same room. Evening. Several months later.

(*Meetings of the group have been interfered with by* JUDAS' *continued absence, and action delayed because of his belief that the popularity of Jesus has temporarily eased the pressure for immediate action. But* ESDRAS *will not be put off. The group is in session.* MOTHER *and* JUSTINE *are not in the room, but as the discussion grows heated they put in an occasional worried appearance at the kitchen door.*)

Esdras: Of all the foolishness! "Love your enemies," he says. "Turn the other cheek!" "Do good to them that mistreat you!" I *heard* him say it, I tell you!

Malthus: "He that would save his life shall lose it!" *I* heard him say *that*, and a lot more nonsense just like it!

Judas: You *heard* him—once or twice! *I travel* with him, *all the time!* Yet you think you know him better even than I do! . . . If you only knew the *power* that man has at his command! I don't know *how*, but he *does* heal people! More people are following him *right now*, ready to do whatever he says, than followed any leader we ever had. Suppose he is off a little on one or two points. The man's *powerful*, I tell you! There isn't *anything* he couldn't do if he wanted to!

Bartimeus: Aren't you underestimating the importance of the "one or two points" as you call them on which Jesus has the wrong attitude? Take this business of loving your enemies, turning the other cheek, returning good for evil.

Esdras: Just compare him with a man like Marius!

Judas (*who finds the reference to Marius particularly distasteful*): I'll just have to ask you to trust me. I know Jesus sounds impractical when he talks like that. That's the way he is *now*. I've got to have *time*. How long, I don't know. But don't forget that he's on the side of the common people. He's out for results, the same as we are. When he comes squarely up against the Roman military he'll change his tune fast enough. He doesn't admit yet that you have to fight fire with fire. When he *does, watch out!*

Malthus: All right. You think he'll change: *I don't.* Just remember that time's running out. If he's too slow finding out what's what, maybe you'd better discover a way to hurry him up! (*Gives* JUDAS *a very hard and meaningful look.*)

Esdras (*who is plainly fed up with all this*): You make me sick! Marius has the only plan worth talking about and yet we waste all this time—and now he wants more time. Let me know when you come to your senses! (*Storms out of the room.*)

Malthus (*to* JUDAS): Well, Judas, it looks like it's up to you!

(BARTIMEUS *starts "FREEDOM TO ISRAEL,"* MALTHUS *follows, and a very wrought-up* JUDAS *comes last. End of scene.*)

Narrator: Judas is on the spot and knows it. He and his companions think Jesus doesn't know what he's up against. So it is decided to gamble on Jesus' accepting leadership of the revolt. Judas is to force his hand. Jesus, however, upsets every-

thing by allowing himself to be arrested. The whole plot falls through. Judas tries to undo what he has set in motion, but it's too late. It's the morning after the trial.

EPISODE 3. JUDAS' home. Early morning.

(JUDAS' *unused breakfast things are on the table.* BARTIMEUS, *very much overcome, has told* JUSTINE *and the* MOTHER *of the crucifixion, from which he has just come, and all else that has happened. The* MOTHER *asks: "But where's Judas? Why doesn't he come home?"* JUSTINE, *rigid on bench against the wall, registers stark tragedy. The* MOTHER *is more resigned.*)

Bartimeus (*with utmost reluctance*): While I was standing with the crowd watching Jesus carry his cross up Golgotha, Judas came up behind me and pressed a scroll into my hand. I turned and called to him, but the crowd pressed in about me and when I tried to follow him he was gone.

(JUSTINE *sits motionless; the* MOTHER *speaks.*)

Mother: Please read it.

Bartimeus (*unfolding the small scroll on which* JUDAS *has written; hesitates, pulls himself together; stands rather awkwardly and begins to read. It is to be inferred from the reading that Judas, his frenzied attempts to save Jesus having failed, has made a supreme effort to set down a kind of last will and testament before taking, what seems to him, to be the only course of action that is left. As the first sentence is read, justifying her worst fears,* JUSTINE *sobs convulsively. The reader too is deeply affected but with an effort reads on. The* MOTHER *follows the reading closely*):

"My beloved wife, my mother, and my dear friend Bartimeus:

"When you read this I shall have paid the penalty my failure deserves. I cannot go on living after what has happened. (*Pause.*)

"I do not trust myself to come to you. I send you this note. He will be put to death like a common criminal. I have killed him. The thought is more than I can bear.

"It was the determination to free Israel at all costs that drove me on. I did it for love of country. To me, patriotism was the highest virtue. But now do I see what Jesus saw—something bigger—the freedom of all men—something to be gained, not by violence and bloodshed, but by the slower process of teaching mankind to live as one family.

"That way still seems to me impossibly slow and the goal too distant. Yet, during the long hours of this black night, I have seen the truth of what he said to Esdras: 'All they that take the sword shall perish with the sword.' Will the time come when *Rome* will be destroyed? And Rome's conquerors likewise? Must this go on and on to the end of time? Will people ever accept Jesus' way?

"Is it then a choice between *a moment of freedom* and *enduring peace?*

"I bid you farewell. Do not grieve for me. Death will bring a welcome end to the torture of remorse. I cannot think of him as dying.

"He is innocent. Yet he carries with him to the grave the sins of the ages. (BARTIMEUS *concludes almost* sotto voce) I cannot bring him back, but would to God that he *might* return from the dead!"

(BARTIMEUS *is quite overcome, and, the reading being ended, bows in silence, almost as though before an unseen Presence. The* MOTHER *is heard to repeat, in a barely audible whisper: "Would to God!"* JUSTINE'S *sobbing, more audible now, is the only sound heard as the scene ends.*)

THE END.

Economic Union or Economic Empire?

By Otto Tod Mallery *

ONCE upon a time an American invesigator died and went to heaven. Before settling down he asked to be allowed to satisfy his curiosity by visiting hell. He found a circle of hungry-looking, cadaverous individuals around a banquet table spread with a great feast. Each man had a long metal spoon strapped to the inside of his arm, like a splint, so that he could not bend his elbow. No one could feed himself. There they sat, hungry and disconsolate. On his return to heaven he found another delicious banquet spread. Each man had the same kind of spoon, strapped in the same way. Each was feeding his opposite neighbor.

In this parable the hungry people are those living in a world of economic empires. An economic empire is an industrial country and its satellites that discriminate against the trade of other nations. By so doing they decrease the trade of other nations. In the long run they also decrease their own trade by injuring their potential customers. This is the way an economic empire works.

Economic imperialism has demonstrated that if goods cannot cross frontiers on missions of peace, soldiers will cross them on missions of war. In British Malaya, for example, the imports from Britain were 110 times as much as the imports from Japan. If Japan could sell only 1/110 as much goods to British Malaya as Britain, it possessed only 1/110 as much access to the raw materials of British Malaya as did the British Empire. Such unequal access to Japanese goods made it prudent to locate a powerful British fort and naval base on British Malaya at Singapore.

If we pass from a British to a French colony we observe a similar situation. In French Indo-China the imports from France were 68 times as much as the imports from Japan. Does this lack of equal access by Japanese traders to the markets of French Indo-China afford any clue to its occupation by Japanese soldiers immediately after the fall of France? No doubt Indo-China was also desirable for Japan as a military base. But for what purpose? The purpose was to utilize this base to turn the tables and to keep the trade of France and of all Western colonial powers out of Indo-China and out of as much of the rest of Asia as possible.

The ratio of German to French imports into French Indo-China was about the same as the percentage of Japanese imports, namely, 1 to 68. No better argument could have been

* Consultant to the National Resources Planning Board and author of *Economic Union and Durable Peace.*

handed to Herr Goebbels for persuading the German people that the Nazi tyranny must be extended over colonial areas in Asia and Africa.

The United States did not open the door of the Philippines to other nations. The trade of the Philippines was so far monopolized that during the eleven years ending 1940 over 75 per cent was with the United States and territories.

Therefore, whatever verdict is passed upon British trade policy in Malaysia and French policy in Indo-China applies equally to United States trade policy in the Philippines. Our consolation is that the American educational system in the Philippines brought up several generations on the Declaration of Independence and on "Give me liberty, or give me death!" The Filipinos did their homework so well that the United States offered them independence. This gives the United States a different relationship with the Philippine people from that of the British or French Governments with the peoples of Malaya and French Indo-China. This different relationship was clearly reflected in the cooperation given to American soldiers in the defense of the Philippines.

The alternative to an economic empire is an economic union. An economic union is a group of countries, not parts of the same political system, that undertake not to discriminate against one another's trade and therefore make a series of helpful trade agreements with one another. The members of the economic union that have colonies open the trade of their colonies to other members on the same terms as to their own nationals. Such an economic union requires a governing board composed of representatives of each of the members of the union. This board would negotiate trade agreements that are not binding until after the home governments have ratified them, following the pattern of the United Nations Relief and Rehabilitation Administration.

If Germany were a member of an economic union, it would not have to go to war to sell its goods in a territory it did not control. It would not have to conquer Europe to trade with Europe. "Export or die!" was the German policy; also the Japanese. A peace to be durable must be endurable.

It might be argued that the United States and Britain would give up too much if they gave equal trade opportunities in their colonies to one another and also, for example, to the countries of South America. The answer is that the old system that we are giving up was unprofitable. By beggaring our neighbors we did not enrich ourselves. Our policies produced 10,000,000 unemployed in the United States for ten years, threw Britain off the gold standard, and brought about almost as serious unemployment in Britain as in the United States. Therefore, we have

nothing to lose but unemployment if we substitute economic union for economic empire.

An alliance is different from an economic union. Allies of the past discriminated against one another's trade and parted as soon as they were no longer afraid of a common enemy. Allies may have nothing in common except an enemy. The members of an economic union seek a common prosperity and are not arrayed against a common enemy. New alliances of the future will not stand if the members discriminate against one another's trade in the markets of the world. Allies would again wage economic warfare against one another as they did after World War I. No alliance will stand unchallenged if it discriminates too long and too much against the trade of nonmembers. Though an alliance controls all the seas and has overwhelming police power, armed opposition will arise as soon as the excluded are strong enough, for a monopoly of markets is an invitation to war.

Economic union is more secure than economic empire. It does not invite war. An economic union is likely to last longer than an alliance because it is a mutual benefit society, not merely a mutual protective society. Economic union is a Golden Rule method to help our neighbor's trade in order to increase our own. It makes friends by undertaking to lift the standards of living of smaller nations. It increases the trade of the great powers by increasing the purchasing power of their customers—the smaller nations.

An economic union, beginning with a series of trade agreements, can precede a political federation of countries or exist without a federation. It is a device to carry trade across political frontiers. Economic union is not free trade, but a series of mutual trade agreements founded on the principle of the Hull Reciprocal Trade Agreements and upon the Golden Rule in international economic relations. Economic union will not prevent all wars, but it will prevent some wars that arise out of the unemployment of desperate masses harnessed to a dictator's chariot.

The people of the United States do not want an economic empire. They voted independence to the Philippines. They don't want to rule any of the peoples of the Orient in order to trade with them and they don't want any other nation to rule them and to shut them up to our trade. Therefore, we want the open door in China and are fighting Japan to open the door Japan slammed shut. We don't want French Indo-China closed to our trade or even to that of Japan. The Japanese soldiers crossed the frontiers of French Indo-China, Malaya, and Burma because Japanese goods could not cross. We want no more wars that arise out of the policies of economic empires.

Therefore, we seek the alternative—economic union.

When Hell Gate Bridge was being built to connect New England with the South, a caisson had to be sunk in a certain spot in the East River where the piers must rest. On this spot a sunken barge was found half-buried in the mud. Two, three, four, five tugs could not budge it. Then a workman suggested: "Use the tide instead of the tugs!" So at low tide a flatboat was floated above it and fastened to the sunken barge beneath. When the tide rose it lifted the barge out of the mud. Then the piers were built in the right place.

The sunken barge represents liberal international trade, sunk and covered with mud these many years. The barge was set aleak and sunk by colliding with trade barriers. Somehow this old sunken barge has to be lifted out of the mud before the foundations of any new bridge of trade can be constructed. A force is required more powerful than tugs, more powerful than steam, more powerful than any mechanical churning of the waters. What cannot be dragged may be lifted. The sunken barge of trade must be fastened to a rising tide in the affairs of men that, taken at the flood, leads on to victory.

Can the rising tides of today lift the wreck of yesterday, sweeping away the discarded, the old, the inferior, and sweeping in the fresh, the new, the better? Is economic union the first wave of such a rising tide? May it not be the foremost wave of an incoming tide, each wave a part of the same tide that, far out to sea, is invisibly lifting ships of all nations that trust to its mighty action?

"No peace which may be made in the future would be valid or lasting unless it established fully and adequately the natural rights of all peoples to equal economic enjoyment. So long as any one people or any one government possesses a monopoly over natural resources or raw materials which are needed by all peoples, there can be no basis for a world order based on justice and on peace.

"The peace must mean a better standard of living for the common man, not merely in the United States and England, but also in India, Russia, China, and Latin America—not merely in the United Nations but also in Germany and Italy and Japan . . . . Those who write the peace must think of the whole world. There can be no privileged peoples. We ourselves in the United States are no more a master race than the Nazis. And we cannot perpetuate economic warfare without planting the seeds of military warfare. We must use our power at the peace table to build an economic peace that is just, charitable, and enduring."—*Sumner Welles.*

For Tim

"Who Is My Neighbor?"

This is a global war because ours is a global world. The airplane and the radio have leveled mountains and dried oceans, until now in terms of modern transportation and communication ours is indeed "one world"—a world that presses for an answer. The alliances that we have fashioned to win the war press the question upon us. Within the United States those of color are a minority, but within the United Nations the "colorless people" are the minority. . . . The actions of the non-Church world focus this question upon the attitude of the Church. In a certain city a Church hospital stands alone among the great hospitals of that city in its refusal to accept Negroes for nurses' training and for doctors' internships!

Facts such as these give life to this question that was asked of Jesus. But important as they are, the greatest pressure upon the Church comes out of our Christian faith. For "Who is my neighbor?" is a religious question and his religion rests lightly upon the shoulders of anyone who does not feel himself pressed at all times for his answer. The implications of this question are present throughout the whole Bible. It is put first directly by Cain: "Am I my brother's keeper?" Two other books of the Old Testament—Ruth and Jonah—are wholly taken up with it and it is recurrent throughout the others.

Jesus' early sermon in Nazareth was an answer to the question "Who is my neighbor?" It is the theme of one of the greatest of all of his parables, the Good Samaritan. It is wrapped up in the revelation of the love of God upon Calvary. It was the cause of the first conference, or council, of the Christian Church, held in Jerusalem. Paul led the fight to shatter the provincialism of some of the earliest leaders of the Church and the ancient world resounded with the answer to this question from the lips and life of the apostle to the Gentiles.

Those who declare—and fortunately they are few—that dealing with the relations between races and nations and classes is to step beyond what is of major importance in our faith have simply not read the Bible. For the Bible knows nothing of a God who is unconcerned with how peoples, individually and in groups, live together. Can we in America achieve a constructive and co-operative attitude toward all the peoples of the world of whatever race or creed or nation or class—an attitude that will recognize emotionally as well as intellectually the essential unity and worth of all men? This is a crucial question to which Christians must learn to give a truly Christian answer if the Church is to make a worthy contribution toward a world of order and justice.

ike These

Youth Plans For World Order

"A Young Christian's Charter for World Order," approved by the Christian Youth Council of North America, 1943, begins with the following simple and direct statement, heartening evidence of the responsibility and dedication of American youth:

"The world is my home and all the people of the earth are my brothers. As long as people and society continue to destroy the sacredness of personality, I must work to create abundant life. As long as people suffer from discrimination, poverty, and tyranny, I must live God's moral laws. As long as there are conflict and tension, a world at war, I must give all diligence to promoting obedience to God's moral laws. In my hands are the instruments of peace and world order. I am a Christian."

Labor and the Church

Mr. Alfred Hoffmann's address before the 155th General Assembly received warm and prolonged applause. Mr. Hoffmann is a Presbyterian layman and is Vice-President of the American Federation of Hosiery Workers. Copies of his address, printed in pamphlet form by the Department of Social Education and Action, with a foreword by Dr. Henry Sloane Coffin, Moderator of the General Assembly, were sent to a number of American labor leaders. One leader, writing in acknowledgment, said: "So far as I know, no other Church has done a better piece of work in presenting labor facts."

The recent labor difficulties in mining, on the railroads, in the steel and other industries, emphasize the need and importance of better understanding, on the part of all citizens, of labor problems, organization, program, and methods. The entrance of thousands of women into industry and their membership in organized labor further emphasize this need, because of the problems and change in family life occasioned by their employment.

A real service would be done, therefore, on behalf of the relations between the Church and organized labor if this pamphlet were put into the hands of the members and leaders of Churches throughout the country and of local labor unions and community labor councils. Might not this distribution be a worthy and interesting project for many Churches? *

* The pamphlet, *Organized Labor and the Church,* may be ordered from any Presbyterian Book Store at 15 cents a copy.

"For I Was Hungry"

By Lloyd S. Ruland *

"The Church, if it is to be true to its mission in this time of vast human suffering," says Mr. Ruland, "must have its own independent program of relief and rehabilitation."

AS THE war draws toward a close, two great enemies of humanity remain to be conquered—famine and disease. These giants also must be vanquished before we shall have conditions that give promise of any enduring peace. When people are starving we cannot expect reasonable political behavior. Men become embittered, full of hatred and despair, and are rendered incapable of building a better world.

Three hundred millions of people on the continent of Europe are today on a starvation diet. Greece is probably the worst sufferer, followed closely by Poland, Belgium, France, and parts of Jugoslavia. The desperate plight of the multitudes of Europe can be illustrated by data from France. An adult, leading a sedentary life, requires 2,500 calories of food daily. The first half of this amount is required for the regular body processes; the balance is available to provide energy for our physical activities. The current food ration in France is less than 1,150 calories. Clearly this is a starvation diet. It explains why Greek stevedores were physically incapable of unloading the wheat from relief ships that finally arrived and why in internment camps some men are so weak that when they fall they are unable to get up without help.

In Asia, we have another five hundred million people in fully as desperate a plight. On that continent we have multitudes of people living so close to the margin of life that flood, drought, or war easily produce widespread famine conditions. The most recent illustration of the situation existing in Asia is the distressing news from India, where, largely as the result of war conditions, millions of people are facing starvation. Recent reports from the occupied areas of east Asia tell of famine conditions becoming more tragic with each passing month.

Disease is always a companion of famine. Malnutrition, lack of medical service and drug supplies, and the breakdown of any public health program are the inevitable results of war. Underfeeding weakens the resistance to many forms of disease, some of which are now appearing in virulent form. Drug supplies in Europe, available for civilian use, are only about one per cent of actual needs. Malaria is spreading because

* The Secretary for China, the Presbyterian Board of Foreign Missions of the Presbyterian Church in the United States of America.

of lack of quinine, and diabetes because of a scarcity of insulin. Tuberculosis is rampant both in Asia and Europe. Typhus, a highly contagious disease with a very high percentage of mortality, which claimed three millions of victims in the last war, is now spreading on a large scale in France, Rumania, Bulgaria, and especially Poland.

When fighting ceases, our most pressing problems will be the treatment, not of defeated nations, but of hundreds of millions of hungry and desperate people. This immediate task of relief will call for huge quantities of food. Relief is like artificial respiration: it should aim to keep the patient alive until the normal activities can be restored. As rapidly as possible pure relief must be changed into a program of rehabilitation and reconstruction whereby there can be a return to healthy production and independent livelihood, and a restoration of human dignity.

Plainly this task of relief and rehabilitation is so gigantic that it must be primarily a responsibility of governments. The organization and developing program of the United Nations Relief and Rehabilitation Administration (UNRRA) are most encouraging. The plans thus far announced indicate a sympathetic awareness of the size and significance of this task. The declared intention is to administer the relief without discrimination, on a purely humanitarian basis, without any political purpose of any kind. The Churches of the United States must stand solidly behind such a program. Secretary Wickard has said, "Food will win the war and write the peace." But food will win the peace only if it is given without discrimination. As the giving of food makes friends, the withholding of it makes enemies.

There will be many voices in America raised against such a broad, humanitarian program of relief. There will be many willing to support a policy of feeding the peoples of the occupied, oppressed areas of Europe and Asia but just as strongly insisting on withholding food from the hungry peoples of Germany and Japan. If food is to provide the foundation for reconciliation and reconstruction, it must be given to people solely on one basis, namely because they are hungry. If this policy is to be made effective the Church must help.

But the Church, if it is to be true to its mission in this time of vast human suffering, must do much more than merely support the Government in its comprehensive program of relief. It must have its own independent program of relief and rehabilitation. Under the joint sponsorship of the Federal Council of Churches and the Foreign Missions Conference, the Church Committee on Overseas Relief and Reconstruction (CCORR) has been organized.

CCORR is proceeding with its task

with very clearly defined functions. It is not a fund-raising organization on behalf of the Protestant Churches. Relief funds are to be raised through denominational channels by denominational relief agencies. Nor is it to be, except perhaps in a few special cases, an agency directly administering relief. Relief will be administered by service agencies and geographical relief committees as their program and needs are validated by CCORR. The primary function of CCORR is to unify, coordinate, and give direction to the Church's work of relief and rehabilitation. It gives the Churches a united front as they undertake the greatest program of relief and rehabilitation in their history.

Physical relief is an important phase of the Church's program of relief and rehabilitation. It must not be minimized simply because UNRRA is planning a comprehensive program in this field for several important reasons:

1. In this time of deep and widespread human need the Church must give expression to its spirit of Christian sympathy and helpfulness. We cannot play the role of the priest and Levite passing by on the other side. Christians in the United States must identify themselves with the hungry, suffering people of Europe and Asia, if the Church is to continue as a vital force in our world.

2. The Church has the largest available force of relief personnel. About the only institution in Europe that will survive these years of oppression will be the Church. It will be the one stable organization in the midst of chaos. In Asia, as a result of our missionary endeavor, the Church has in its missionaries a large available force of relief workers, well versed in the language and customs of the people and in many cases with a considerable experience in relief work and associated with them the Christian leaders of the National Churches.

3. The Church's part in this relief program may be relatively small. Because of the vast numbers to be helped, the Government program will have to be largely impersonal, but the Church, by working on a smaller scale, will be able in most cases to establish direct personal contact with the recipients and thus to help to set the spirit and pattern of the entire program.

4. Lastly, this is the mission of the Church of Jesus Christ. "Inasmuch as ye did it unto one of these my brethren, . . . ye did it unto me." This does not mean that the other parts of the Church's program are to be neglected. But to be so busy maintaining the institutions of the Church that we do not have time or resources for feeding hungry people is to tithe mint and rue and pass over justice and the love of God. *The Church must help.*

Labor and the Postwar World

By John L. Childs *

IT IS now apparent that we are making the peace even as we wage the war. We do not know in detail much that has happened, but it is obvious that great power is now concentrated in the hands of a very few individuals. This may be inevitable under war conditions, but it has its dangers, and it is a time when labor and liberal forces must be alert.

Labor today has many problems, but there are also points of real strength in labor's approach to the postwar problem. First, labor more than any other group does have the orientation of the common man in so far as that term signifies the interests of the common man. I would say that the best definition of the common man is the workingman. By workingman I refer to anyone engaged in socially useful work and willing to get his social, economic, and political security in opportunity equal to all.

Labor signifies the workingman organized or in the process of becoming organized. Labor also signifies the common man becoming articulate. His voice is heard in the affairs of government as well as in the world of industry, in the international sphere as well as in the domestic.

Our A. F. of L. Committee of Nine on postwar planning first met in January a year ago. We have used a great deal of our time conferring with different groups both within and outside of government, and as yet no group invited by our Committee to meet with it has refused the invitation. Among those with whom we have conferred are: the four Senators, Ball, Burton, Hatch, and Hill, who discussed their resolution on world organization; representatives from the Department of State; Governor Lehman and staff of the UNRRA; Secretary Perkins and the first secretary from the Department of Labor; the staff of the Bureau of Labor Statistics; the U. S. Employment Service; leaders of the War Production Board, particularly those concerned with the cancellation of contracts and reconversion; the associate director of the National Resources Planning Board; the leaders of the International Labor Office; the staff of the Committee on Economic Development; Norman Davis and associates of the Red Cross; Professors James T. Shotwell and James B. Condliffe of the Commission to Study the Organization of Peace; and representatives of the National Planning Association.

It is not too difficult for the C.I.O. and the A.F. of L. to meet and con-

* Professor, Teacher's College, Columbia University. Summary of an address before the National Peace Conference, New York, December 6, 1943, as the basis of a round table discussion.

fer with the President, and this they do on critical questions. In other words organized labor has now achieved a position of real political power, and what it thinks about the peace has importance.

It is a truism that all the peace policies and programs of this country and, to an extent of the world, will be conditioned by the nature and result of our 1944 national election. Labor is beginning to get organized politically, particularly along local, district, and state lines, in order to make its influence felt on national issues. It intends to confront all candidates for re-election with their record in Congress.

Much depends on how labor exercises its political power at this time. Its leaders, experienced in economic and political struggles, are hard-bitten realists who know that words alone do not mean opportunity for employment, fair wages, security, and educational opportunity, which are the concrete criteria by which labor tests men and measures.

Labor has its strength, but it also has its limitations and problems. Chief among these is the division in its ranks. Today we have the C.I.O., and the A.F. of L., the Mine Workers under John L. Lewis, and the Railroad Brotherhoods. We misunderstand the situation if we fail to recognize the reality of these cleavages. So far as the making of the peace is concerned, labor approaches these issues through segmented groups.

The A.F. of L. has its Committee of Nine on postwar planning. The C.I.O. has no postwar committee as such, but it does have a well-organized and ably led research staff that gives much attention to these problems. Then there is the American Labor Conference on International Affairs. It is significant that the American Labor Conference receives substantial funds from certain A.F. of L. and C.I.O. unions and to a certain extent speaks for all of labor.

Another problem of organized labor is the tenacity with which it holds to the pattern of the economy of private enterprise. For example, the National Planning Association has issued a Joint Statement of Principles by its Committee on Business, Labor, and Agriculture. This statement pronounces against job insecurity and for full employment in the postwar economy. But its plan is based on the premise that these goals can be achieved in an economy dominated by private enterprise with the Government merely performing its traditional function of establishing the rules and acting as referee. In other words, the C.I.O. and A.F. of L. leaders on this Committee of the National Planning Association have not accepted the principles of the mixed economy.

The basis of thinking of most of the national A.F. of L. leaders is that private enterprise is the hope of the postwar world. As yet there is little tendency to accept the concep-

tion of the positive state with the government playing a part in production and maintaining full employment.

Labor is not as yet thinking about the great number of people that ultimately will have to be shifted into cultural and service activities if we are going to maintain full employment. Technological and economic developments now call for reconstruction of the whole role of government in the fields of labor, industry, and agriculture. Labor has as yet no adequate orientation to the problem of sustaining the full productive capacity of our country in either industry or agriculture.

Another problem of organized labor is the uncertainty in the minds of A.F. of L. and C.I.O. leaders about the Soviet Union. They believe that labor has no independent status in Stalin's regime, and as they interpret the situation the effect of that regime has been hostile and destructive to really independent unions. Nor is labor convinced that the Third International has been dissolved in fact as well as on paper.

The British Trade Union group has been anxious to get America to join the Anglo-Russian Labor Committee. The A.F. of L. refuses to unite with this Committee on the ground that there is no sound basis for a free labor movement in the present Soviet Union, and that American labor has nothing to gain by joining in a united movement with labor leaders from Soviet Russia. That leaves our Government as the only channel of communication with Russia and many of the most crucial postwar problems involve our future relations with the Soviet Union.

Many hope that a distinction can be made between the American Communist Party and the Soviet Union. Co-operation with the Communist Party here has brought no good either to American labor or to American democracy, for the Communist Party acts on the theory that the end justifies the means, and it has repeatedly disrupted labor unions to advance its position as a party.

But the Soviet Union is something other and much greater than the Communist Party. It is now clear that the prospect for a just and lasting peace depends upon the possibility of the United States, Great Britain, China, and the Soviet Union continuing their collaboration in the postwar period. American labor is by reason of its past experience fully as qualified as any of our political leaders to play a creative role in working out realistic adjustments with the Russia of Stalin. It is to be hoped that some means may be developed by which American labor can, without compromise of its own principles, share in working out these difficult but important relationships.

Child Needs Confront the Church

By Helen A. Smiley *

"THE children of today are the citizens of tomorrow." In a world at war where old familiar patterns are breaking up and standards are daily undergoing change, children still remain our potential strength. Present neglect of or indifference to their needs and problems means a weakening of the foundation on which our future depends. Hitler has demonstrated to all the world that destroying the family and undermining the children means the doom of the future of any country. We as Christians must strive more than ever to protect our children and stabilize the family if we are to build a strong, new world.

The responsibility of the Church as concerns children will often be a new and untried field. Child care as such must be distinguished from the familiar activities and programs of religious education, for child care is concerned with the people of the total community. Individuals in the local Churches have much to contribute even though the work is not as dramatic as other wartime services. Migrant families need the fellowship of the established communities. Their "new and raw mode of living" makes for loneliness, low ethical standards, and lack of security. Their children run rampant because they have no opportunity for companionship in the many wholesome and worthwhile activities that the Church can provide.

The following needs of wartime communities offer the Churches many opportunities for service:

Nursery Centers

If there is not a community child-care program, Church women can take the initiative by providing a nursery for the younger children and recreational activities for school-age groups. These projects are sorely needed in many communities, especially in the war industry areas where women are employed. They are also well within the field of Church service, for many Churches have adequate resources of equipment and personnel. Before planning such an undertaking, however, the Presbyterian Church or the cooperating Churches of the community should approach the local social agencies (1) to seek their cooperation, sanction, and advice as to

* Assistant in Child Care and Family Welfare, Presbyterian Board of Christian Education, Department of Social Education and Action.

the approved standards for the establishment of a nursery and for the training of volunteers to serve in the nursery. Many cities give such courses under the auspices of Civilian Defense.

Afterschool Activities

Many Churches can contribute facilities for the use of older children in the community. There may be a piece of ground transformed into a playground or "tot lot," an unused basement room turned into a "rumpus room" for adolescent boys and girls. A lending library or leadership for a story hour, games, dramatics, arts and crafts, or music groups may be added. Any one activity may be the initial step in such a program. These services need not curtail the regular activities of any Church but rather extend them to include all children in the community.

Vacation Church Schools

Well-established Church services cannot always be followed in this emergency. Many Churches are providing additional services for the newcomers in the trailer camps and housing projects. In many places it has been found to be an almost impossible task to draw these new families into the local Churches, so "the Church must go to the people."

The Vacation Church School has met with success when started near or within the new community; many Churches have provided bus service for the children to bring them "into town"; but on the whole a vacation program in the community hall draws the children in greater numbers and, through this program, the interest of parents is heightened in other religious services.

Mothers' Clubs

Workers in Federal Housing Projects have discovered that work with mothers is the surest and most logical way to initiate a children's program. Most of these women lack only the initial incentive needed. By friendly visitation key women may be found who will interest other women in the neighborhood or project. Discussion groups bearing upon child care, Christian family life, co-operative buying, Red Cross work, with occasional motion pictures or lectures, provide club activities and greater opportunity for wholesome social activity for mothers.

Parent Counseling

The security of the home is threatened when children are unsupervised and housing is inadequate. Churches can set up "friendship committees" to help new families with problems that concern their children, their work, their family life, and spiritual growth.

A well-adjusted family means free, happy children. To help families to make these adjustments should be a prior claim on the concern and services of the Churches.

Sanctuary

Lent—1944

"Here is a quiet room.
Pause for a little space
And in the deepening gloom
With hands before thy face
Pray for God's grace.

"Let no unholy thought
Enter thy musing mind,
Things that the world has wrought,
Unclean, untrue, unkind,
Leave them behind.

"Pray for the strength of God,
Strength to obey his plan.
Rise from thy knees less clod
Than when thy prayer began,
More of a man."

Meditation (*The people in quiet meditation on these words of Jesus may thus prepare their hearts and minds for the worship of this Lenten season*):

"Thou shalt love the Lord thy God with all thy heart, . . . soul, . . . mind, . . . and . . . strength. Thou shalt love thy neighbor as thyself. Ye did not choose me, but I chose you, and appointed you. I am in the midst of you as he that serveth. The works that I do shall [ye] . . . do also; and greater works. Ye are my friends, if ye do the things which I command you. Greater love hath no man than this, that a man lay down his life for his friends. I lay down my life. No one taketh it away from me, but I lay it down of myself."

The Invocation:

Vouchsafe unto us, O Lord God, that we may stand before thee in purity and holiness; and, in the beauty of spiritual order, with knowledge and fear, may serve thee, the Lord and Creator of all, to whom worship is due from all, Father, Son, and Holy Spirit, world without end. Amen.

Liturgy of the Syrian Jacobites.

A Lenten Collect:

Almighty God, who hast shown us in the life and teaching of thy Son the true way of blessedness, thou hast also shown us in his suffering and death that the path of love may lead to the cross, and the reward of faithfulness may be a crown of thorns. Give us grace to learn these hard lessons. May we take up our cross and follow Christ and may we have such fellowship with him in his sorrow, that we may know the secret of his strength and peace even in our darkest hour of trial and anguish. Amen.

From The Kingdom, the Power and the Glory. *Adapted.*

A Litany of Confession:

O God, thou who dost look with compassion on the world, wounded by sin and sorrow and torn by strife and bitterness, we humbly confess that the sin and sorrow and conflict which oppress the world are compounded of our own sins and failures.

We humbly confess our sins.

We have been blindly concerned with our own interests and have neglected the interests of God's Kingdom; we have been unfaithful servants.

O God, forgive us.

We have closed our eyes and our hearts to the needs of our brothers at home and in other lands and our ears to the cry of their suffering.

O God, forgive us.

We have taken pride as citizens in the wealth and power of our nation, but have been unwilling to pay the price of leadership among the nations of the world in establishing justice and good will.

O God, forgive us.

Grant us, our Father, clearer insight into the meaning of thy holy will for the world and for each of us. We pray—for ourselves as citizens and for statesmen and rulers—faith and courage, humility and dedication, that together we may find thy way and walk in it.

Hear our prayer, O Lord, and grant us thy peace.

Adapted.

Prayer for Total Healing:

O God of all creation, Father of mankind, Lord of the whole earth; behold thy broken family; behold the scarred fields and blood-stained waters, the islands of the sea ringed with terror, the very sky torn with fire and fury. Have pity, O God, upon thy children. Not for this did thy love create, and thy grace redeem, humanity. Let thy Spirit move upon the minds and control the wills of all who guide the stream of history; bring new wisdom to our race; give us a sound public mind; heal the earth and sky and sea; and let justice return as the dayspring from on high, to give light in our darkness and to guide our feet into the way of peace; through Jesus Christ our Lord. Amen.

John W. Suter, Jr., in The Witness.

Written on a Hospital Wall:

The cry of man's anguish went up unto God,
"Lord, take away pain!
The shadow that darkens the world Thou hast made;
The close-coiling chain
That strangles the heart; the burden that weighs
On the wings that should soar—
Lord, take away pain from the world Thou hast made
That it love Thee the more!"

Then answered the Lord to the cry of the world,
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away love that redeems with a price
And smiles with its loss?
Can ye spare from your lives that would cling unto mine
The Christ on his cross?"

Author Unknown.

The Workshop

The Story of "The Sub"

As the result of repeated requests by the young people, the First Presbyterian Church of Mt. Vernon, Illinois, opened a recreation room for its own and other young people of the community. After much discussion and planning by the young people and their adult counselors, the Church found a major difficulty that had to be overcome. The young people desired a room in which they could dance as well as play games and enjoy other amusements. There was objection to their dancing in the Church building, and at that point the movement was arrested for a long time.

Fortunately, a member of the Church owns a downtown office building near the Church, and because of his genuine interest in young people offered to make available, rent free, a room in the basement of his building. The young people received the announcement of this generous offer with enthusiasm and offered to help to prepare and equip the room.

Since the undertaking was to be a project of the Church, the approval of the session was sought and given without delay. The project was placed under the supervision of the Parent-Leader Association, composed of the parents of the young people and the adult sponsors of the young people's societies, who called the young people into conference. After several meetings, this joint group developed the following plans:

1. A Young People's Recreation Club was formed. This club "The Sub" (short for submarine) has the usual officers and appropriate committees. By-laws were adopted by the club, providing for a large measure of initiative and responsibility on the part of the young people in the management of the room. At the heart of the by-laws is the following "Code of Honor" to which each member must subscribe: "As a member of this Recreation Club I promise, while here, (1) to use no profanity; (2) to conduct myself properly, and to respect the rights of all present; (3) to bring no liquor on the premises; (4) to take good care of all property in the clubroom; (5) to abide by the quitting time, and by the rules of the party I attend; (6) to pay for all refreshments I take." Only such adult supervision was provided for in the by-laws as was seen to be absolutely necessary.

2. Those young people who wish to share the privileges of the room are required to join the club. Membership is of two kinds —active and associate. Presbyterian young people who join the club are active members; young people of other Churches who join the club are associate members and must be recommended by an active member and endorsed by the membership committee. All members have equal privileges while in the room, but only active members can vote. This provision was necessary to keep the room under the jurisdiction of the sponsoring organization, since, from the first, the associate members greatly outnumbered the active members.

3. Members of high-school age pay dues of 40 cents per month. Those of junior-high-school age pay dues of 25 cents per month. The difference in rate is justified on the ground that older young people use the room more than the younger ones; also, older young people usually can earn more money, or have larger allowances, than the juniors. Each member carries a membership card that he shows on entering the room and that is punched to show the monthly payment of dues.

4. Each time the room is opened, an adult patron, or patroness, is in charge. The word "chaperon" is avoided. Up to this date the parents and other adult friends of members have served as patrons without compensation. Each patron is given a sheet of simple instructions and a blank report form to be filled out following his term as patron. He is asked to report anything that occurred of a disturbing nature, and is invited to make criticisms and suggestions.

The room is equipped with a set of booths such as are seen in better drug stores serving refreshments. These are artistic and attractive, and were made by a member of the Church who has a woodworking shop in his home. Other equipment includes a coin-operated soft-drink vendor, a candy case, a patron's desk, a juke box, owned by the club and not coin-operated, a dancing floor, game boards, tables and chairs. A committee of the club is responsible for the care and maintenance of all properties.

A member of the Church has recently been employed as permanent hostess. She assists the young people with the collection of dues and the bookkeeping, and secures a temporary hostess to be present each time the Sub is opened.

A concession to sell soft drinks and candy bars at the Sub has been granted to one of the senior boys, for which he pays a flat sum to the Sub each month.

A noteworthy feature of the room is the mural decorations designed and painted by a staff of young artists within the club. The submarine motif is carried out in these novel and artistic paintings, which show surprising originality and merit.

The Sub is open every afternoon after school to all members, on Wednesday evening to junior-high-school members only, and on Friday and Saturday evenings to high-school age members only. It is closed on Sunday.

As this is written, November 7, 1943, there are 59 active members and 111 associate members totaling 170 members in the club. Of these 141 are high-school age and 29 are of junior-high-school age. In the month of September the total attendance at all sessions was 1,510. The young people are full of life; but thus far there have been no "unfortunate affairs."

The operating cost of the room—small, since no rent is paid—is fully met by the membership dues and the small concession for soft drinks and candy. A cash surplus is being created to be used in improving the facilities of the room.

Since the recreation room has been in operation, the Presbyterian young people have taken more interest in their Church. This is reflected in the increased attendance at all services by the young people and in their greater willingness to cooperate in the Church's program for its young people. They appreciate the fact that the Church has met them on the level of their social needs and desires, and their reaction is favorable.

Mt. Vernon has a population of about 18,000 people. The opening of the Sub was an innovation here, and there is still no similar project in the field. The Sub is not large enough to accommodate more than the 170 young people who are now members, and there is a real need in the town for other similar projects.

The Sub has attracted the favorable attention of many religious, educational, and civic leaders of the community, and is stimulating interest in an expanding program for the youth of our town. Visitors from other localities have also been favorably impressed and have declared their intention to sponsor similar projects in their several communities. *Reported by T. Raymond Allston, Field Director, Board of Christian Education, Synod of Illinois.*

For further information write to Mr. Lowell A. Dearinger, President of the Parent-Leader Association, or to Rev. Robert B. Guthrie, First Presbyterian Church, both of Mt. Vernon, Illinois.

About Books

What Is a Mature Morality? by Harold Titus. Macmillan. $2.00.

In this book Dr. Titus, Professor of Philosophy at Denison University, has rendered a distinctive service to the layman who has a definite concern for the development of strong moral living without the appearance of rationalization, and to the average minister who wants to do serious reading without becoming involved in philosophical language or argument. He has discussed the need for, the basis and the nature of, a mature morality in a manner that can satisfy the scholar without dismaying the beginner.

The strength of his presentation is its clarity and rationality. There are certain places where criticism might be made, such as his somewhat inadequate discussion of the basis of a moral order. But these places are outweighed by the other and stronger parts of the book.

Beginning with a discussion of the moral confusion in the world, and pointing out some of the reasons it exists, the author goes on to deal with the distinctive marks of a mature morality and its implications for our present-day society. The strongest chapter is probably the fourth, wherein he outlines clearly, concisely, and yet adequately, the nature of a mature morality. On the basis of that chapter Dr. Titus discusses such subjects as ethical and unethical religion and our own responsibility in the present world.

This book will provide neither ready-made sermons for the preacher nor denunciation in propaganda style for the reformer. But it will prompt personal thinking and examination of self and society in the light of its basic contentions. It is a book to be read, studied, and applied, for it is a timely and practical examination of the meaning of personal and social morality.

FREDERICK W. BRINK

The Church and Psychotherapy, by Karl R. Stolz. Abingdon-Cokesbury. $2.50.

This is the final volume in a trilogy by the late dean of the Hartford School of Religious Education, published after his death last spring, the first two being *Pastoral Psychology*, and *The Psychology of Religious Living*. The current volume takes its cue from the general and ancient function of the Church to heal in the broadest sense of helping men with their troubles and difficulties, and shows how this should be done in various areas of Church activity.

Three chapters deal with the ministry of Jesus to individuals, and it should be recalled that the author was professor of English Bible. Other chapters discuss the shepherding function of prayer, preaching, religious education, and the like. The term "psychotherapy" in the title is not used in its ordinary technical sense of deep therapy with individuals, but in terms of the general lifting functions of the Church.

The author's position has always been a mediating one psychologically, and a strongly evangelical one theologically, and this volume is no exception. In spite of the author's attempt to achieve balance, however, there are several points in his psychology where a lack of flexibility mars the approach. With the general thrust of the volume, and indeed with most of Dean Stolz's work in this field, there can be only agreement and appreciation.

SEWARD HILTNER

Return to Christianity, by Nels F. S. Ferre. Harpers. $1.00.

In the first section of this little book, the author has summed up the teaching of his previous books—the relationship of God to man through *agapē*, the redeeming

love—by pleading for "a universal community which by its inmost nature involves all the changes necessary to the social patterns of a saved society," for individuals who will dare to be radically (rooted) Christian, and, for the Church, the extension in history of the Spirit of Jesus, to show forth the truth of this divine *agapē*.

Christianity has something to say also to society in relationship to three critical problems, namely, education, economics, and world order. In all of these failure is now apparent because men made religious education moralism, separated economics from life, and through national self-seeking plunged the world into disorder. Therefore, men must turn back to the redeeming love of God as the source of their action, and work for the establishment of individuals, a Church, and a society conformable to God's creative purposes.

JOHN FIELD MULHOLLAND

Journey in the Dark, by Martin Flavin. Harpers. $2.75.

This is the Harper Prize Novel for 1943-1944, and it is a typical example of the modern trend in fiction, which is away from the melodramatic and the romantic elements but which is strongly realistic and unrestrained.

There are critics who will stoutly maintain that realism in fiction can never be great. Nevertheless, I cannot help feeling that *Journey in the Dark* is a great novel. Its character delineations are superb, its plot is exceedingly well developed, and its settings and descriptive material are gems of narration.

The story centers in the life of Sam Braden, a poor boy who yearned for wealth and achieved it. What these riches and their accompanying power did to Sam forms the plot of the tale. Beginning in the last half of the nineteenth century, the story, with a good deal of actual history woven into the fabric of the plot, carries the reader to the present hour. However, the book is by no means "escape" reading. Much of it is brittle and unpleasant. There are only occasional snatches of humor, and these are set amid scenes of cruelty and suffering. Emphasis is ever on the sterner emotions.

The author is a man of varied gifts. After a successful career as a manufacturer, he turned to playwriting and had a number of hits on Broadway. Only four years ago he began fiction writing, *Journey in the Dark* being his third novel. Unpopular though it will be in some circles, it is sure to have a wide reading.

THOMAS FRANKLYN HUDSON

Books for Lent—1944

Selected from a list by Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York City.

The Apostle, by Sholem Asch. Putnams. $3.00. A novel based on the life of Paul; a worthy sequel to *The Nazarene*.

The Clue to Pascal, by Emile Cailliet. Westminster. $2.00. A French scholar writes on the French scientist, philosopher, and saint whose insights are now seen to be prophetic.

The Beginning of Christianity, by Clarence T. Craig. Abingdon-Cokesbury. $2.75. A capable and readable account of the origins of the Christian faith and comradeship.

A Portrait of Jesus, by Sherwood Eddy. Harpers. $2.00. A life of Jesus, competent in scholarship, ardent in appeal.

The Survival of Western Culture, by Ralph T. Flewelling. Harpers. $3.00. An antidote to our modern despair of history; a bugle call in its Christian demand.

Christian Behavior; by C. S. Lewis. Macmillan. $1.00. A pungent inquiry into a Christian ethic in our times.

Rebuilding Our World, by Willard L. Sperry. Harpers. $1.75. As stimulating a sermon as you could wish—and not "sermonic."

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932 requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on "Selected Pictures" issued by the National Board of Review. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.

Henry Aldrich, Boy Scout—with Jimmy Lydon, Charlie Smith. (Paramount.) Henry is sobered down considerably. He is pictured as a scout patrol leader, grooming the spoiled son of a wealthy family friend to be a good scout. It is a simple story into which Boy Scout principles and activities fit easily. Interest is sustained by the competent cast familiar to the followers of Henry's adventures and the appealing performance of the incorrigible lad won to good citizenship by the example of the good scouts around him. A touch of suspense is added when Henry rescues his young charge from a perilous ledge on a crumbling cliff. Altogether it is a pleasing and attractive family film. **Family.**

Song of Russia—with Robert Taylor, Susan Peters. (Metro-Goldwyn-Mayer.) The background of this picture about Russia and the war bears considerable likeness to *The North Star,* presenting the same idyllic scenes purporting to represent life in a small village before the coming of the Germans. The story itself, however, is quite different. It tells of an American conductor who falls in love with a young Russian girl and discovers, through his love of her, the greatness and nobility of the Russian people. The film is notable for a stirring musical setting created by the music of Tschaikowsky and other Russian composers. Fine photography and convincing acting by a competent cast. **Family.**

Lifeboat—with Tallulah Bankhead and William Bendix. (Twentieth Century-Fox.) A tense drama, based on a story of John Steinbeck. The characters, six men and three women, adrift in a lifeboat, include a cynical woman journalist, a business-as-usual millionaire, a Czech sailor, an American Army nurse, a Negro steward, a Brooklyn seaman, and a German, a member of the crew of the Nazi submarine that sank the ship from which the others have escaped. The characters are sharply contrasted as individuals and as types. Suspense in the increasingly exciting episodes centers in the German and the question as to whether Nazi or common human traits will predominate. The Nazi traits prevail as the drama moves to a powerful climax. The picture is both stirring and disturbing. Fine characterizations, a well-chosen cast, and good direction add greatly to the force and continuing interest of the film. **Mature.**

Ali Baba and the Forty Thieves—with Marie Montez, Jon Hall. (Universal.) A good technicolor spectacle in which an old tale with fair ladies in gorgeous costumes and strong, bearded men is revived. The original story is at time lost in the opulent decor and the lavish Oriental splendor of the backgrounds. But this is hardly noticeable amid the rapid and exciting action. The picture is fun for grownups and youngsters. **Family.**

Power of God. (Globe Film Company.) A film produced by the Missouri Synod Evangelical Lutheran Church that tells the story of a number of widely different people in a small American town who, through the application of the teachings of the Christian religion to their daily conduct, find direction in solving their problems and strength to bear their troubles. The film gives the impression of a dramatized sermon, the preaching being done by a narrator and by a character who makes the trials of his fellow townsmen his own. Although suitable in subject matter for Church use, the film is, in some respects, technically weak, a fault that will be excused by many in view of its educational purpose. **Family.**

Tender Comrade—with Ginger Rogers and Robert Ryan. (RKO-Radio.) A film that deals with war from a woman's point of view. It is a study of five women, all of them the wives of men in the armed services, who pool their resources, carry on their war jobs, keep their chins up in public but agonize when alone. The film is particularly concerned with one girl, from the time she parts from her husband until she hears of his death. A series of flashbacks in which she recalls their life together lighten what would otherwise become a picture too emotionally disturbing. **Family—Mature.**

Fighting Seabees—with John Wayne, Susan Hayward. (Republic.) A film about men of the Navy Construction Battalion, their organization, training, and work. The scene of this romantic war drama is a Pacific island. There are two exciting battles in which the Seabees make spectacular use of their construction equipment as well as their weapons against the invading Japanese forces. **Family.**

Study and Action

Child Care

Books

**Children's Centres*, by Rose Alshuler. Morrow. *$1.50.*

**In Search of Foster Parents*, by Dorothy Hutchinson. Columbia University Press. *$1.75.*

**Consider the Children*, by Manwell and Fahns. Beacon Press. *$1.75.*

**We, the Parents*, by Sidonie Gruenberg. Harpers. *$2.50.*

Leaflets

**Child Care in Wartime* and **The Church: Social Sanctuary for Children.* Department of Social Education and Action. *Free.*

†Recreation and Other Activities. Leaflet number 7. United States Office of Education. *10 cents.*

†Guiding the Adolescent, Understanding Juvenile Delinquency, and *Controlling Juvenile Delinquency: a Community Program.* Publications 225, 300, and 301. Children's Bureau, Department of Labor. *10 cents each.*

Children of the Church in Wartime, by Mildred Widber. Friendship Press, 156 Fifth Avenue, New York, N. Y. *25 cents.*

**Christian Guidance in the Home.* Presbyterian Board of Christian Education. *15 cents.*

Current Issues

On the Threshold of World Order, by Vera Micheles Dean; *Look at Africa*, by W. G. and M. S. Woolbert. Foreign Policy Association, 22 East 38th Street, New York 16, N. Y. *25 cents each.*

Our Constitutional Freedoms—Civil Liberties: An American Heritage, by Robert E. Cushman; *Jobs and Security for Tomorrow; When I Get Out Will I Get a Job?* Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York, N. Y. *10 cents each.*

Politics, Parties and Issues; Politics of Labor and Postwar Economic Stumbling Blocks Between United States and Great Britain; The Problems of Small Nations and Peace. Chicago Round Table Transcripts.

The University of Chicago Round Table, Chicago, Illinois. *10 cents each.*

Fourth Report: Fundamentals of International Organization (*single copy free*); *Proposals for Postwar Monetary Stabilization* (*20 cents*). Commission to Study the Organization of Peace, 8 West 40th Street, New York 18, N. Y.

The Christian Basis for Reconstruction.

Commission to Study the Basis of a Just and Durable Peace, 297 Fourth Avenue, New York, N. Y. *5 cents.*

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* Order from any Presbyterian Book Store.
† Order from United States Government Printing Office, Washington, D. C. Send cash with order.

Three New *Harper* Books

The Presiding Bishop's Book for Lent, 1944

This Created World

By THEODORE PARKER FERRIS

This stimulating book for the Easter season is based on the following propositions: 1. How a man behaves depends to a large degree on what he believes. 2. Christianity is, among other things, basic information about life and the world. 3. The Church must continually revise its information on the basis of its present experience. 4. It is urgent that men "make sense" of their world. From these the author shows what Christianity, the Church and the individual can do toward making the world "make sense." $1.50

Life's Unanswered Questions

By HAROLD COOKE PHILLIPS

A new book of timely sermons on timeless personal religious problems by the pastor of the First Baptist Church of Cleveland. They deal with questions of faith, truth and value. They are not really "unanswered," but since there is more than one answer, the questions are still open for discussion. The prophets and Jesus faced and answered them; but the earthquakes making our life tremble today thunder their urgency anew. Dr. Phillips restates the answers vigorously and challengingly $1.50

The Altar and the World

By BERNARD IDDINGS BELL

This book is fundamentally a book on worship: how Christian homage is offered in corporate form. It is worship with social implications, "the loving of the world into goodness." Thus Dr. Bell shows how the Liturgy of the Christian Church can lead men into a fellowship whose members in their daily lives creatively approach the problems of a world in chaos. There are fourteen chapter headings, including The Liturgy, The Offertory, The Great Intercession, The Sanctus and The Thanksgiving. $1.25

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